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THE

BAPTIST REPORTER.

JANUARY, 1861.

GREAT REVIVAL OF RELIGION IN JAMAICA.

The good news of this visitation reached us a few days after we had read the extended and gratifying "Reports" of the late Deputation, which appeared in the *Missionary Herald* for December.

We are always concerned to furnish our friends with the most important intelligence concerning the extension of the kingdom of God, and aware that the baptists have ever felt much interest in its progress or declension in this island, where their missionaries took such a prominent and successful part in securing freedom for the slave, we had thought of giving a brief sketch of those Reports; but that intention must now give place for the more recent and wonderful news brought by the last mails.

Those of us who remember the days when slavery was rampant in Jamaica, have not forgotten how thousands of the negroes took refuge, from the cruel tyranny of their masters, in the sympathy of the missionaries, and how gladly they heard the Gospel from his lips. Then we had often to report additions by baptism of scores and hundreds; and so things went on, until, when freedom came, the churches were able to sustain themselves without help from England.

For several years past, however, the baptist churches in this island have not been in a satisfactory state, causing much anxiety to their friends in England, and giving occasion to the opponents of missions and of freedom to rejoice. This may have led to the recent appointment of a Deputation to the West Indies. The "Reports" of that Deputation tell us how thoroughly they went through their important work. The following remarks are all we can now give, but they will show that at the time of the visit there were grounds for hope of better things to come.

"To the moral and religious condition of the churches we more particularly directed our attention. It was not possible to be otherwise than grateful to God for the wide extent and influence of religious knowledge in all parts of the native community. Judged by the numerous places of worship, visible on many a mountain slope, in lowly vales, and in the towns and settlements of the island, very large provision has been made for the religious wants of the people, while investigation establishes the fact that in many districts the larger part of the population is in the habit of attending Divine worship.

In several localities surrounding the chapels, few persons were known to be altogether absentees from the house of God. Nothing could exceed the quietness, order, and attention during Divine service. The appearance of the people on the Lord's-day in our chapels was generally neat; the instances of gaudy and tasteless dress were few, certainly not exceeding two per cent. of the whole attendance. Deep interest was exhibited in the exercises of the sanctuary: the singing, if not always harmonious and restrained, was hearty; the prayers of the people were earnest, scriptural, and devout, some were at once original and elevated in thought. With the spread of education the intelligent appreciation of Biblical truth is advancing, and less difficulty is being experienced in ascertaining the presence and growth of a work of Divine grace in the hearts of those offering themselves for church-fellowship. We may add that in some places we noticed indications of the appearance of a more intelligent piety and better self-control, which, to our minds, is both gratifying and hopeful.

The following points are particularly worthy of notice :—

1. The prompt, vigorous, and searching discipline usually maintained throughout the churches whether under the pastorate of European or native brethren, and the respect paid to the decisions of the church in all matters relating to the spiritual well-being of the fellowship. If the number of exclusions is a source of deep regret, yet are they clear evidence of the attachment of the churches to righteousness and purity. If, in our judgments, the discipline on some points is too severe, yet the general effect on the moral tone of the community at large, in the repression of superstition, in the respect shown to the ordinance of marriage (which indeed yet requires further elevation, in the general estimation of the outside population), has been most valuable.

2. We were much moved by the tender interest and anxiety very frequently displayed towards those who had been excluded from the fellowship of the church. Frequent appeals are made to them, penitent classes formed for their benefit, and great joy is manifested when genuine penitence is apparent and the wanderers return. It will be seen from the tables appended how largely these efforts are followed by success. A similar zeal is manifested in inviting sinners to the Saviour, and in some places there is scarcely an individual who is not at some time sought out and entreated to turn to God.

3. With the character and devotedness of the deacons and leaders we were greatly pleased. Some are still unable to read; but every year the number of this class diminishes. But as a body we are constrained to admire their zeal for the interest of the churches, their spiritual intelligence, their self-denial, their attention to the poor, their regularity in conducting the classes, the time which they spend every week—at least one whole day—meeting with their pastors to advise on the affairs of the churches, and to assist in their government, sustained in all by a strong sense of duty, and exhibiting a tenacious adherence to those great principles of scriptural truth maintained by our denomination."

The Deputation then faithfully point out various "Defects," and wisely suggest some valuable "Remedies." These, we hope, will not be forgotten. But we have now to record how the Lord himself has interposed and made bare his arm before the people, as in the United States and in Ireland; and, it is remarkable, by similar means, and with similar results.

Rev. J. E. Henderson, Missionary, now in London, says of this gracious visitation and its results:—

"Soon after the revival in America, most of the missionaries of Jamaica felt it to be their duty to use special efforts to obtain the outpouring of the Spirit of God. Sermons, addressed more especially to the members of the churches, were preached, and united prayer-meetings in many places were held, composed of members of the different sections of the Christian Church. Some of these meetings were very largely attended, and more than once when conducting them I felt that the supplications offered would be heard and answered. For the last eighteen months many of us have remarked a degree of seriousness amongst our people that pleased and encouraged us. There was also an increased and more regular attendance upon the means of grace, and at several stations the most decided proofs that God's Spirit was amongst us. There has been, for some time, on the part both of ministers and many of our people, a feeling that a blessing would come, and an expectancy that we should share in the favours that were being showered upon others elsewhere.

Few, however, if any, expected such a manifestation of God's power as is now being put forth. The awakening seems to have appeared, first in the lowlands of St. Elizabeth's, and amongst the Moravians, and then to have spread to Westmoreland, Hanover, Manchester, and was gradually extending itself to St. James and Trelawny. The 'prostrations' are very numerous, and embrace young and old, men and women. The confessions made by these 'stricken' ones reveal a very painful amount of immorality. The restitution of stolen property is not at all uncommon, and not a few of the most abandoned females have burnt clothing and destroyed jewellery which had been obtained as the wages of sin. Grog-shops are closed, fiddles and other instruments of music have all been destroyed; in some districts work has been entirely suspended, and the people have remained day and night in the house of God earnestly imploring mercy for themselves or others. Persons who have long lived together in fornication hasten to be united in marriage, while those who have violated the marriage vow anxiously seek the partners whom they had abandoned. The excitement is such as no one in the island has ever known before, and the missionaries are worn out by incessant labour."

Mr. Henderson's brother, the **Rev. G. R. Henderson**, writes to him: "Oh that both you and brother Hewett were in the island now, for the revival has come in a most sudden and mysterious way, in a way that frightens our deacons and staggers ourselves. What I first witnessed was at Mount Carey. We had been holding a delightful prayer meeting. I was about to leave when I was asked to see some persons who were a little way off. I found sixty or seventy individuals from the age of ten to twenty-five, most miserable looking creatures, thin in body, sickly in appearance, with eyes red and inflamed with weeping. I directed them to Christ, for which they seemed thankful. After spending some time with them, they asked me to let them hold a meeting. I did so. I had not left them ten minutes, when I heard them singing 'Rock of ages.' I went out, and found three already smitten down. We then went into the schoolroom, which was soon crowded; there everything went on orderly—singing, reading, praying, speaking—some were smitten down, others called upon God for pardon. One knelt down and put her head against me, saying, 'Oh, do help me.' I told them I thought they had better close the meeting then, as it was Saturday, and we all hoped to meet in God's house on the morrow. One woman, when she fell down, cried out, 'My soul is burning! my soul is burning!' and called 'Catherine;' when a young woman came, and she said, 'It is for you: you have committed sin (meaning fornication) and I have hid it.' At Bethel Town a deacon was conducting a religious service and giving out the hymn, 'Come, Holy Spirit, &c.,' when the people began to call for mercy, and this was continued for three days and nights, the people eating nothing but oranges or a little sugar-cane, and the wicked flocking from all quarters, confessing their sins and calling for mercy. One man called out, 'I never gave a shilling to build this house; the money I ought to have given to God I spent in gambling, and that on the Sabbath-day.' A change has come over the whole district. When I drove through the market there was no noise; every fiddle has been smashed, and property which had been stolen has been restored. The same things are taking place through all the lowlands of St. Elizabeth's, at Beaufort, Mount Ward, Savanna-la-Mar, and all that way. I preached at Bethel Town last Sabbath. It was with great difficulty I could get into the chapel, on account of the crowds of people; their looks portrayed great anxiety, and they responded to all I said, and I felt God was present. I read out the names of twenty-nine couples for marriage; at Mount Ward, twenty-seven were published, and at Beaufort as many. Inquirers I can't number. At Gurney's Mount, where I was yesterday, large numbers have been smitten down and confessed their sin. Brother Sibley has been up night and day with the people. Backsliders are coming back to Jesus Christ, and enquirers are asking, in large numbers, what they must do to be saved. You hear singing and praying wherever you go. I went on to Watford Hill, and there met large numbers of people; twelve couples living in concubinage were published for marriage, a great many confessed their sins, some of a very bad character indeed."

Rev. E. Hewett, Missionary, now too in London, has also received letters which, he says, "tell a glorious tale," and adds:—"May I solicit the prayers of all Christians—1st. That the convicted may become truly converted to God. 2nd. That this gracious visitation may encompass the whole land, and all its people. 3rd. That the brethren, missionaries, and deacons, may have imparted to them health and strength, and also wisdom from on high, to enable them to gather in the precious crop of souls.

Brother Sibley suggests the importance of sending out an immediate supply of tracts suited to the times. I should like to send out ten thousand revival tracts by next mail, and shall be thankful to be aided in so doing by any subscription that may be sent to the Mission house, 33, Moorgate street, for that purpose.

Some of the Jamaica newspapers are deriding the movement, and holding up its extravagances to ridicule. The planters are complaining that labour on the estates is detrimentally affected. But the work will go on just because it is the work of God. Christian brethren, forget not Jamaica at a throne of grace."

Rev. G. R. Henderson, November 6th, writes to Mr. Hewett:—"You have a glorious work going on at your stations, but especially at Bethel Town. I published the banns of marriage for thirty-three couples last week, and could have given inquirers' tickets to some hundreds of persons. The whole district is moved; would that you and your dear wife were here to direct poor sinners to Christ; many, many, are now crying, 'Who will show us any good?' Brother Claydon writes that nearly all the parish is seeking Christ, and asks for help; but who can go? At Watford Hill, on Lord's-day, people were there who had never been to church since Mr. Burchell died; all are asking for Christ. Things they have stolen they return, others they burn—rings, brooches, dresses, all things they have got improperly, they burn. Sins they have hidden for years are now made known, both by members and the ungodly. It nearly drives us out of our minds both with joy and anxiety. We sing, as we never did before, 'God moves in a mysterious way.'"

Rev. C. Sibley writes November 6th.:—"I would have written to you by the last packet, but I was in the midst of a mighty, mysterious, but glorious work of revival at Bethel Town. The good work began in St. Elizabeth's, amongst the Moravians, and spread in the Church of England, and amongst the Baptists. At first, when I heard of the movement, I had my doubts about the work, but after fully enquiring from several persons in St. Elizabeth's, I felt convinced the hand of God was in it, and that powerfully. I told the friends at Bethel Town what I had heard, preached a revival sermon, and proposed a prayer-meeting before daylight on Monday morning, and 500 persons came out. I gave out that there would be another meeting in the evening, but for that I could not stay. I desired Mr. Atkins to preside. The meeting was held; the people crowded in; prayers were offered; and when the last petition was being put up the answer came; the Spirit was poured out, and the mighty revival movement commenced in real earnest. The people could not, and would not, leave the chapel; the work progressed so much that Mr. Atkins sent express for me on the Wednesday evening. I went. Never shall I forget what I then heard and saw. The stricken were innumerable during the first part of the night. There must have been 100 poor hardened sinners down at one time, crying bitterly over their sins, and most earnestly suing for mercy. I stayed with the friends until Friday morning, when I dismissed them, after holding an open-air service. I purpose going to Bethel Town on Monday to marry several of those published, and to see anxious inquirers. The revival movement is spreading. Mount Ward, Mount Peto, Gurney's Mount, Watford Hill, and Cascade have been greatly blessed. I have been in the midst of the work, in the thick of the glorious fight, for several days, day and night, still God gives me strength. I have twenty marriages at my two stations. Pray for me. Send me some tracts to suit the times. There is a revival at Mount Carey, but it seems mixed. May the good overcome the evil!"

Miss Hutchins, Mount Carey, writes November 2nd.:—"I hope Mrs. Hewett will, ere this reaches you, have received mine by last packet, then you may, in some measure, be prepared for the tidings of this. But who can describe the scenes that have passed before my eyes during the past twelve days? Last Tuesday night I could only compare our British school-room to a battle field, on which were lying the dead and wounded. The smitten ones were actually falling one among another senseless. Then when consciousness partially returned you might hear the confessions and prayers of the poor creatures; and some lay thus for a short time, others for two or three hours. When I left not less than sixteen had been prostrated; and thus the scene continued up to the time of my leaving, about ten o'clock. About eleven o'clock they repaired to the chapel, where they kept up singing, &c., until the bell rang to call us together again, according to appointment.

November 3rd.—We went over to the chapel about four o'clock in the morning, but the converts were there before us. Mrs. E. was praying. She was stricken this week, and old Mrs. H. and some few other members, but the work is chiefly amongst the young females—children, even children, lift up their voice in prayer. G., a man that was leader at their parties, was on the platform conducting the meeting.

Thirty-one gave in their names this week as inquirers. I know that satan is very busy sowing tares, and therefore I rejoice with trembling, yet I feel more and more confident every day that a great and glorious work is going on. It is, no doubt, God's work, but what is to become of the converted ones?—some are stricken, and rise to pray, but still all that they can say is, 'All is dark; I want to pray, but I cannot, I want to love God but I do not yet.' Such were some of the words said to me when I went to see Mrs. S. and others a day or two after they had been stricken in their own houses. Three or four young people were also stricken. I will mention one person whose voice I heard in prayer this morning, Mrs. H., a notoriously wicked woman; she mocked at it, but was stricken in her house this week. The same night she came up to us as we were standing on the chapel steps, caught hold of our hands, shook them, calling upon us to pray for her, saying, 'I have found my Saviour.' Truly a wonderful change is wrought in her. Oh, that she may not think too highly of herself! The awful excitement is, I hope, somewhat abated. Now if they are stricken it is what we look for, and they soon return again to consciousness; but at first it was terrific, it appeared to me excitement on the poor human frame; I was faithful to them according as I felt. At one time they appeared as if they could not leave the place, and begged to be allowed to stay for the night. We gave them the chapel key, and some of our people remained with them. But oh, what a night! They remained until seven o'clock in the morning. On Lord's-day the chapel would not hold the people who came to the service. It is much quieter now; no loud screaming, though some appear in strong convulsions. All of us have been struck at the great change in the people generally, even in passing through the market at C. C. seriousness is seen in all faces, and deep thought and anxiety. The meetings at the chapel are still going on; I want to keep them to day and evening meetings, but at present they are open all night as well as day, leaving little rest for the poor body."

Rev. D. J. East, November 3rd. writes:—"Your letters by this mail will render you almost impatient to recross the Atlantic. The awakening all through St. Elizabeth's, Westmoreland, and St. James's, borders on the miraculous. Everyone regards it as the work of God, and yet almost everyone speaks of it with fear and trembling. I was obliged to preach about it last Lord's-day. The uncontrollable expressions of sin have been most awful, and to my mind assume the character of a severe judgment, arising as they do out of things in the church, and being impelled as they are by the long concealment of unrepented sins. Never was a time when Christian labours were so much needed. Hardly ever were they so few, at least in the districts in which the movement is taking place. I have not entered into details, Miss Hutchins will not fail to do this. I am sure your most fervent supplications will be offered for her and for your people, as well as for the brethren who are struggling to carry on the work. A similar movement has appeared at Brother Claydon's station, the features of which are most gratifying. It is evidently the work of God. Oh that it may compass the whole land!"

G. W. GORDON, ESQ., Justice of the Peace, Mount Carey, November 2nd, writes:—"When I wrote you a few lines from Kingston, I did not then know what awaited my arrival at Mount Carey; truly 'God moves in a mysterious way.' Mount Carey has been a pleasant, and will after this be a memorable place to us, but most memorable for God's glory, when you shall have learnt all that has transpired, and is transpiring here.

"We came here without previous intimation to anyone, and found Miss Hutchins and the Rev. G. R. Henderson, who had just returned from the scenes and operations at Bethel Town. We were warmly received, and we entered upon *warm work, active work, urgent work, special work.* One could be led to enquire, what meaneth all this?—anxious looks, consternation, and a general stir. We had hardly time to look around us, when notice was given that all hands were at once to repair to the prayer-meeting. The service was held at a small building near the house: it was thronged, and several cases of conviction took place. The people seemed under very oppressed feelings, and confused from the cases of conviction. The singing went on rather lustily. After the service had ended, and Mr. Henderson had cleared the room, (at which some of the parties expressed dissatisfaction) they went away, and again gathered at the school-house below, where they continued to pray, read, and sing, until one o'clock on Tuesday morning. One young man gave an account of the circumstances of his conviction in a clear, scriptural, and graphic manner: he spoke eloquently, and with great calmness and decision. I addressed the meeting on the importance of the nature of the revival and how it ought to proceed

"I feel convinced of the sincerity of the movement; this is indeed a time for prayer and supplication,—a people neglected, a people wronged, a people burdened, we have prayed for their relief, and the Lord is about to answer our prayer. He is sending His own word, which is the sword of the Spirit. Oh may it have free course and be glorified, may it penetrate through the length and breadth of this land, and may the wickedness of the wicked be brought to an end! We now returned to rest, and at nearly seven o'clock next morning we had a prayer-meeting, conducted by the Rev. G. R. Henderson, who immediately left for Bethel Town to conduct the service and to see how the work of revival was progressing. It then devolved on me to undertake the service of the day at Mount Carey Chapel. This was an important duty, and I approached it in much weakness, but the Lord gave me power, blessed be His great name! At eleven o'clock there was a large congregation, some being outside the chapel, which was full, from 1,000 to 1,200. Serious and anxious seemed many countenances. The hoary hair of many proclaimed they were long sinners. While the hymn, 428, was being sung, several parties, to the number of seven, fell down in the chapel, under conviction, and it was indeed a scene which took some little care and time to get over, but from the prudence of the deacons, Mr. Haughton and others, was so well managed, that quiet was restored, and the hymn finished. About this time I almost became affected to tears; but the Lord sustained me. The address seemed to have gone home like a nail in a sure place. I have actually felt the force of it on my own heart; it has brought me to think of the work we have to do. Mr. Henderson returned from Bethel Town, bringing a most satisfactory report of the day's proceedings there, stating that about eighty are to be married, and that in one day twenty-nine banns had been published. This all but seemed an earnest assurance of an awakening, as many of the parties, if, perhaps, *not all*, had previously lived in open rebellion against the married life. The teacher had also become under the influence of the Spirit, and requested direction.

"The important station at Shortwood could not be supplied this day, and there too much was to be done. It seemed as if the Lord had for some wise purpose removed the minister for a time and sent His own Spirit amongst the people; that he had taken the work in His own mighty hands. But is there not room for reflection in all this? Yes, we think there is. Here is Mount Carey, say with 1,000, Shortwood with another 1,000, and Bethel Town with perhaps another 1,000, and in the absence of the minister, we find that 3,000 are awakened by the power of the Spirit.

"What would you have done? what will you think when you have learnt the account, and what will you do after? May God grant you wisdom, and may he bless your directors, and raise up friends, and send forth faithful labourers into His vineyard!"

Spiritual Cabinet.

FROM "HE IS RISEN," BY REV. C. LAROM.

CHRIST ROSE TO A LIFE OF SEPARATION FROM THE WICKED. He previously went, in kindness, among the ungodly, as the physician goes among the diseased, for their good; and in benevolence he bore their contempts, revilings, violence, cruelty. But afterward he calmly withheld himself, not so much in anger, perhaps, as dignity, from a world that had cast him from its converse, and stained its hands in his blood. He said he would do this: "Yet a little while and the world seeth me no more; but ye see me." He showed himself to his disciples; but in the glory of his triumph over death the wicked never saw him. They saw the evidences of his triumph in the emptiness of his tomb, in the boldness of his disciples, and in the descent of the Holy Spirit on the day of Pentecost; but they saw not the Conqueror. He never mingled with the ungodly after his resurrection; nor shall his disciples after theirs. They are now, though separated much from the wicked in spirit, in purpose, in hope, in enjoyment, and in effort, yet necessarily among them; and they are distressed by their ungodliness and injured by their example, and grieved by their scorn, and have detriment from their opposition; and multitudes have fallen as martyrs to their malignity: contemptuous neglects, hard sayings, oppressive laws, the devouring sword, the dreary dungeon, the torturing rack, the gibbet, the axe, the fire, have all expressed the state of the world's heart towards those that were Christ's. But in the resurrection they will rise, as Christ did, to a life of separation from the wicked. Their justification will place them at the right hand of the Judge, where the wicked cannot stand, and will issue in their removal to the greatest possible distance from them for evermore.

CHRIST'S RESURRECTION IS A TYPE OF OURS. The resurrection of the saints will be itself glorious by reason of their union with Christ; for he will change their vile bodies and fashion them like unto his own glorious body. In the number that shall be raised, as well as in their nature, their resurrection will be the harvest of which his resurrection is the first fruits. It will be the great gathering of all that heaven will recover from the injuries of death; while the strength, the spirituality, the incorruption, the beauty of the raised bodies of believers, will indicate a further gracious purpose respecting them; will suggest an advancement answerable to their adorning; will mark them for a higher destiny; will appoint them to a glory for which the vast improvement made in their raised bodies will be but the preparation: a glory that will be greater, by its contrast with their former humiliations, and by its being enjoyed conjointly with all the saved: a glory that shall never be eclipsed by sorrow, nor diminished by anxiety, nor dimmed with tears: a glory that will be always infinitely more than equal to their ever-growing capabilities: a glory in which they will associate with angels, will sit enthroned with Christ, or follow him to living fountains, or place their crowns in grateful homage at his feet: a glory, their possession of which will fully satisfy Him for all his humiliation, labour, and suffering for them: a glory too great for human utterance, too resplendent for human thought on earth, as the sunbeam is too dazzling for the human eye: a glory that shall never end, whose "sun shall no more go down." A blessed fact is the eternal noontide of that sun; powerful it should be to sanctify and cheer us. How earnestly should we look out from the storms and gloominess of earth to that brightness. How blessed a transit there will be of redeemed bodies from the darkness of the tomb to the light of that eternal summer in which we shall never see any creature die, nor any shadow lengthen, nor a leaf fall from any tree, nor birds migrating to a more congenial clime, nor any vegetable droop, or flower decay, or friend grow feeble, or energy decrease; but in which we shall look upon and enjoy for ever the great inheritance which is incorruptible and undefiled. Divine Saviour! it is by thy resurrection from the dead that we are begotten again unto this lively hope!

OUR BODIES WILL BE RAISED SPIRITUAL BODIES, YET BODIES STILL; they are now natural bodies, as being fitted chiefly to fulfil the propensities of the animal or natural life; they will then be spiritual, as chiefly fitted to fulfil the propensities of the spiritual life, yet bodies still, not so changed as to remain unknown. In the resurrection life, therefore, there will be blessed recognitions of dearest ones among the glorified, reunions of those whom death had separated, sweet gratulations, mingled joys, mutual exultations, interrupted intercourses begun again, lost ones who had died in Jesus found, and found to be lost no more. These are facts of happy import; as full, however, of admonition as of pleasantness; showing with what earnest sincerity we should seek to be numbered, both now and hereafter, with the saved. It is observable that though Christ's body was fitted for heaven in his resurrection, there yet remained upon his hands, and feet, and side, the marks of the wounds he received upon the cross; but these were left as love tokens, as scars of honour received in his great conflict with suffering and death for us, as mementoes of his grace which shall inspire the new song, and contribute to the homage that will be paid to the Lamb which was slain. It does not follow that upon the raised bodies of the saints there will be defects, or any indications remaining of their former humiliations, these would serve no desirable purpose; their bodies, therefore, "sown in dishonour," shall be "raised in glory." Not dependent upon food or rest, not impeded by anything material, not bound by gravitation to any sphere, nor confined to this world's atmosphere for life, but liberated from laws that previously held them down, and adapted to answer fully all the impulses of the spiritual life, they will be free to obey for ever all that infinite wisdom shall command, and to enjoy for ever all that infinite love, in possession of infinite resources, shall provide.

THE IMPORTANCE OF CHRIST'S RESURRECTION accounts for the urgency with which we are exhorted to believe in him. It presents a solid ground of faith, without which there is no justification. There is no merit in faith; yet it puts eminent honour upon Jesus; for it places all our concerns, for time and eternity, in his hands. It is an act of loving, unreserved confidence in him, in homage of and encouraged by his love for us. The benefit it brings is very great. It is inestimable. To be freed now from condemnation before God, and to be fully justified by him at the judgment seat, is above everything desirable; for it secures to us a complete and an endless blessedness. The placing all this within human reach, so as to be realised by simply believing in Jesus, is a fact of wondrous grace, that should be pondered and accepted by every human heart. We are justified by faith, not because faith merits anything, but because, uniting us to Christ, it brings us a personal interest in the merit of his obedience unto death, the sufficiency of which was attested when he left the tomb. The kind, the earnest, the unchanging exhortation of the Gospel, therefore, to every contrite and anxious inquirer, is, "Believe in the Lord Jesus Christ, and thou shalt be saved." This direction and assurance, when given by Paul and Silas to the jailor at Philippi, saved him from despair. He was a great transgressor; and the view of his iniquities, brought before him by the terror of his outward condition, drove him to the verge of desperation: but these words fell like oil upon the troubled waters of his repenting and anxious soul, and turned his heavy sorrows into joy. He "rejoiced, believing in God, with all his house." The same words should be powerful, poor mourning sinner, in like manner to relieve and comfort thee; to heal thy bruised spirit; to bind up thy broken heart; to give to thee "beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness." Salvation is brought within thy reach; lay hold, then, on eternal life; look out from thyself to Jesus; wipe thy tears away; believe in him, and live. Consider how kind and powerful an appeal comes to thee from his empty tomb; how expressive the silent vacancy of his deserted grave! Did he once lie there? That attests his heart's pity, his surpassing compassion for sinful, ruined men. Has he awoke to life again, and gone? That shows the grandeur of his nature, the greatness of his power; and together they urge thee to have faith in him. Thou art not advised to trust in a dead Saviour, but in one who was dead, and is alive again, and who lives for evermore, cherishing the same pity, possessing the same power, as when he descended to and departed from the tomb. Take courage, then, be comforted; thy sins may be all forgiven; the opening of the tomb we tell thee of, opened for thee a door of hope; for then Jesus, who had "died for our sins, was raised again for our justification."

Poetry.

WHAT IS DEATH?

"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

WHAT is it we call death?
To those who think aright,
'Tis but the racer casting off
What most impedes his flight;
'Tis but one little act
Life's drama must contain;
One struggle keener than the rest,
And then an end of pain.

What is it we call death?
That which is now thus called
Is life escaping from the chains
That have so long enthralled;
'Tis a once hidden star,
Piercing the gloom of night,
To shine in gentle radiance forth
Amid its kindred light.

What is it we call death?
In nature, nothing dies!
From each sad remnant of decay
Some forms of life arise.
The faded leaf that falls,
All sere and brown, to earth,
Ere long shall mingle with the shapes
That gave the floweret birth.

What is it we call death?
'Tis but the blossom's spray
Sinking before the coming fruit,
That seeks the summer's ray;
'Tis but the bud displaced,
As comes the perfect flower;
'Tis trusting faith exchanged for sight,
And weariness for power.

Reviews.

The Baptist Hand-Book for 1861, *comprising all that has appeared heretofore in the "Baptist Manual," published by the Baptist Union of England and Wales. London: Heaton* & *Son. Sixpence.*

IN introducing this new Yearly to the notice of our friends, we cannot, perhaps, adopt a better mode of making them acquainted with its character, than by giving a list of its contents, which are as follow:—Calendar — Principal Baptist Societies — Colleges — Publications — General Religious Societies and Institutions—Baptist Ministers in England and Wales, Scotland, Ireland, and around London—Evangelical Baptist Churches in England, Wales, Scotland, and Ireland — Associations — General View of the denomination—New Chapels—New Churches—Settlements—Result of Association Returns—Statistics of British Baptist Associations — Proceedings of Associations—Memoirs of Baptist Ministers Deceased — Foreign Correspondence—Forty-eighth Annual Session of the Baptist Union—Report of Committee —Books Presented to the Baptist Library—Contributions, and Treasurer's Account. This compilation extends to one hundred and sixteen pages; and when we look over its numerous statistics, in small type, requiring much care in the compiler, and labour from the compositor, we cannot but regard it as a cheap sixpenny worth of valuable information, and a decided improvement on the old "Manual." And yet it is not perfect, or what, after a little more experience, we hope to find it. We have observed several errors and imperfections, but as we are aware of the great difficulties of the task, we shall not be critical or censorious. The only thing that defaces the appearance of this new Hand Book, is the imperfect "bringing up" of the Frontispiece view of Hampstead Chapel, of which we think the engraver has cause to complain of the printers. The block ought to have been worked separately, on better paper.

Watchwords for Christians. By the Rev. James Smith, of Cheltenham. London: Tresidder.

WHATEVER opinion may be entertained of some of the peculiar theological views of Mr. Smith, all, we believe, who have perused any of his numerous publications, will cheerfully admit that they are soundly evangelical, and that their practical tendency is excellent. This neat little volume will, we have no doubt, be read with pleasure and profit by many.

Testimonies of Eminent Pædobaptists concerning the Ordinance of Baptism. With preface, notes, and reflections, by writers of various denominations. Dedicated to the Rev. W. Thorn, of Winchester.

> "As certain also of your own poets have said."
> Acts xvii. 28.

London: Simpkin, Marshall, & Co. Sixpence.

We are not told to whom we are indebted for this excellent selection of "Testimonies," but it appears to have come from the region of Norwich. This, however, we are not careful to ascertain. It will, we are quite confident, be welcomed by every consistent baptist, as a convenient and ready hand-book of reference when contending with an opponent. What our old friend "Thorn" will say to this array of his own party, to confront some of his very bold and inconsiderate assertions, we know not. We shall select an extract for our "Baptismal Facts and Anecdotes."

To You is the Word of this Salvation sent. Seven addresses to the working men and women of England, delivered at St. Martin's Hall, London, by Richard Weaver, a converted collier and ex-pugilist. With a biographical sketch. London: Lowe & Co. Fourpence.

Is anything too hard for the Lord? He who fetched Saul out of the ranks of the persecutors, has brought this man from the lowest scenes of vice, to testify the gospel of his grace. But we have not space for the facts. We give a specimen at page 23.

Correspondence.

THE TWO IRISH MEETINGS.

To the Editor of the Baptist Reporter.

Dear Sir,—It is curious, interesting, and instructive to notice the various phases—real and unreal—of religious life. Amongst all the subjects presented to our minds, there are none more varied in their forms, none more paradoxical in their character, and none presenting a wider field for study, than those connected with religion. What sublime realities! what monstrous inventions! what solemn verities! what chimerical fancies! are published and practised in the sacred name of religion. There is ultra-spiritualism and ultra-formalism, now it is exalted to heaven, and then sent down to hell; often it is used as a beautiful garment for high and noble deeds, and often as a cloak of covetousness, anger, and strife; in short, we have almost everything that is good and almost everything that is bad taught and practised under the name of religion. Nowhere is this seen more than in Ireland; and never was the thought more impressed upon my mind than just lately, after attending two, or rather three, religious meetings, of which I will attempt to give a short description.

On Tuesday, October 16, I was in Dublin. Placards were carried about the streets upon men's and women's shoulders, calling a mid-day and evening prayer meeting, to be held at the Metropolitan Hall, to be conducted by the Rev. Denham Smith, of Kingstown. Accordingly, about one o'clock, I went, where I found a very large congregation, composed principally of persons from the middle and higher classes of society. Had an entire stranger, not knowing the object of the meeting, unexpectedly looked upon that fashionably-dressed assembly, I presume he would have imagined a good many things before he guessed that they had met together for prayer and praise. The meeting had been open an hour, consequently I lost part of it; at the time I entered some one was engaging in prayer,—the deep earnestness, the solemn stillness, the hallowed spirituality of that scene at once made an impression upon me not easily to be forgotten. I had thought of remaining for a few minutes only, but once in, it was almost an impossibility to come out. As the meeting progressed it grew more and more in interest; I was chained as it were to the spot. The simple, earnest words of the speaker, as he addressed us for a short time upon that beautiful episode in the history of Jesus—Mary sitting at his feet, and choosing that better part which should not be taken from her; the attentive listeners hungering for the Bread of Life; and the glowing hymn of praise sung so sweetly and so solemnly by that great congregation; formed a scene over which every christian heart might join the angels of heaven in a thrill of joy, which doubtless they did, as the sequel will show. Before the benediction, the speaker announced that afterwards there would be the children's meeting, inviting all who could to remain; more than half the congregation did so, and instantly there was a rushing of little feet towards the large platform, which was speedily filled by children varying from four to fifteen years of age, besides a great number of ragged shoeless boys and girls in a gallery over the platform, apparently from the lowest grades of society. They commenced by singing a hymn, then the minister addressed them, taking up in a simple, childlike way the subject of the previous meeting. It appeared from the questions put to them, that those ragged boys and girls had been there on a previous Tuesday. They had little hymn books which had been given to them, and upon being asked which hymn they liked best, one of them replied, "I love Jesus," which was accordingly sung; after again engaging in prayer with the "lambs of the flock," as Mr. Smith called them, the meeting broke up.

The evening meeting was fixed for eight o'clock. I was there before the time, and even then it was with difficulty I found a seat; the large hall, capable of holding three or four thousand persons, was filled in every part, many being obliged to stand. The service was commenced by singing a hymn, after which the letters from persons asking an interest in the prayers of God's people were read. The reading of these letters, although only partially read, occupied nearly an hour, and then there was a great number that could not even be opened. These letters were most interesting; there were some desiring to give God thanks for grace received, some were from husbands praying for their wives, some from wives praying for their husbands, some from fathers for sons, and from sons for fathers, from mothers for daughters, and from daughters for mothers, from brothers for sisters, from sisters for brothers, and from friends for friends; some desiring the conversion of relatives in distant lands; there was one from a Roman Catholic, another from a child under fourteen, and another from a woman upwards of *ninety* years of age, who had lived all her life in sin, and now wished to find Jesus. When the letters desiring to return thanks were read, the congregation stood up and sung, as it were, with one heart and voice,

"Glory, honour, praise, and power,
Be unto the Lamb for ever.
Jesus Christ is our Redeemer,
Hallelujah! Amen."

After reading the letters the conductor expressed his desire that the prayers should be short, earnest, and to the point (an excellent rule, too seldom carried out); he then gave out the hymn commencing,

"Come, Holy Spirit, heavenly dove,"

then all bent before the throne of grace, and fervent supplications were offered to Him who has encouraged the united prayers of his people, and declared himself to be the hearer and answerer of prayer. One who took part in the service was a Welshman, who, in the exuberance of his feelings, being too confined in the English, burst out in his native tongue, (a language sweet and musical even to those who do not understand it,) and thus for once, even there, prayer was offered in (to nearly all) an unknown tongue.

After prayer the conductor delivered a short address, in the course of which he alluded to the morning meeting. He said that in every part of the hall there was some one convinced of sin. One especially he alluded to who was leaning against a pillar, who, with eyes suffused with tears, tried to catch those of the speaker; when he did so, he looked at him imploringly and pointed upwards with his finger, the speaker understood the movement and prayed for him: that man, he said, went away rejoicing that he had found a Saviour. He also informed us that in the city there had been prayer meetings commenced by penitents in a penitentiary, and *prisoners* in a *prison*. He answered the objections that had been made to advertising the meetings in the newspapers by stating a fact that a person in the country seeing one, came to the meeting, and was converted. Before the meeting concluded, the conductor said there was a gentleman from Wales wanted to say a few words; he had to tell us of a solemn death that had occurred in his country. A minister, the son of a minister, and one of five sons, all ministers, who (I think he said were all now dead,) was preaching the whole of Lord's-day, was preaching on Monday, took part in a public meeting on Tuesday, preached on Wednesday evening, and was a corpse at ten o'clock on Thursday morning. The relating of this sad event appeared to make a deep impression on the people. The benediction was pronounced, and the meeting was over: a meeting not soon to be forgotten, full of the deepest interest without the shadow of fanaticism, full of fervour without undue excitement, full of deep-toned spirituality, reverence, and godly fear, calculated to make one feel as Jacob felt, "How dreadful is this place, it is none other than the house of God, and the gate of heaven."

If this be revivalism, I thought, God send more of it; and to those who speak disparagingly of this great work, I would with deference say, "You have no right to form a judgment or pronounce a verdict unless you come and see for yourselves."

As a contrast to the above, I will now describe another religious meeting that took place. The next day business called me to a town fifty miles west of Dublin. To my surprise I found all the shops in the town, with very few exceptions, closed. Inquiring the cause, I was told that high mass was to be celebrated for the repose of the souls of those Irishmen who had fallen in battle in defence of their Holy (?) Father, the Pope. As may be imagined, the organ of curiosity was immediately excited, so much so, that in a few minutes I was standing within the walls of the Roman Catholic chapel, and there I saw a motley crowd of dirty, ragged objects, called men and women, some standing, some squatting, and some kneeling on the floor, with a few well-dressed, intelligent-looking persons mingled amongst them; their richer brethren being in a gallery above, where none were admitted who could not afford, or were not disposed to pay silver. They were intently watching a theatrical sort of performance by men, wearing black robes trimmed with lace, and ornamented with yellow crosses, called priests. They walked about the stage in single file, like soldiers, and mumbled pater-nosters, or something else, like parrots, in a language unknown to those who were listening. When the cup was lifted up high above the priest's head, the whole of that large assembly (with one exception) fell down before it, very much like worshipping it as a God. All this being over, one of the priests stood forward and very politely bowed; this was a sign signifying that he was about to address them. I suppose they would call it the funeral oration or sermon. We connect consolation and instruction with the idea of a sermon, but alas! it was far from that; it was such an one that any man calling himself a minister of the Prince of Peace ought to blush to think of, and I venture to say without fear of denial, that if such language had been spoken under any other government in Europe, the man would have been arrested for using seditious language. It was spoken in all the bitterness and rancour of a mortified failure. He likened the church, or rather the Pope, to *a decrepit meek old man* assailed by a ruffian, then appealed to the feelings of his audience by asking if they could stand by and calmly look on. He said that it was discovered about fourteen hundred years ago that Mary was their mother, and that during the whole of that period they had not caused a single blush to mantle her cheek; but I should think she would blush the first time that morning. He went on to say those brave men went out to fight for their Mother, and had died in their Mother's arms. Then he asked who was responsible for their blood. "Who was it," he said, "that furnished with arms those that were turned against our brave countrymen? Who was it that fired those cannon? Who were the murderers of our countrymen? Who were morally responsible? Be it remembered Lord John Russell and Lord Palmerston." His tongue had evidently been licking gall, for his sermon (?) was interspersed with the bitterest invectives against England; but not a word did I hear about religion, not a word about

Christ, not a word about salvation. Oh, I thought, what an awful weight of responsibility rested upon the heads of these men, who, calling themselves pastors of Christ's flock, fed the hungering sheep with such poisonous brimstone as that! How dreadful is this place, it is none other than the house of satan, and the very gate of hell! I turned away, and as I turned it struck me, What a contrast between the two meetings, that of yesterday and this of to-day: the one appealing to the deep wants of our spiritual nature, and pointing to the only storehouse where these wants can be supplied, arising from the glorious redemption that is in Christ Jesus; the other appealing to the most hideous passion of our fallen nature, revenge, and pointing to objects whereon to vent its diabolical rage; the one consisting of direct appeals to the God and Father of us all, the other making intercession to one who was a partaker of human weakness and human frailty, even a woman; the one praying for the living whilst yet there is hope, the other praying for the dead, whose character is finally settled, and whose destiny is irrevocably fixed; yet these two meetings were professedly for one object, the advancement of religion. Poor Ireland! Against what an array of ignorance and superstition thy warm and generous people have to fight. Her priests are her greatest enemies, and yet she hugs them as a mother her doating child, and obeys them as a horse does the whip. Through the abundance of priests "the people perish."

Waterford. W. A.

P. S. I will just add that the more I am in this country the more am I persuaded that English protestant money ought not to be used to keep up a factory, such as the one at Maynooth, for the manufacture of men to teach the people hatred of the English, and insubordination to the Government.

Christian Activity.

RICHARD WEAVER, THE EX-PUGILIST.

The first services that Mr. Weaver conducted in London were held in Cumberland-market, Hampstead-road, and in a room in the Euston-road that had been used as a penny theatre. Night after night, in the month of June last, he talked for hours together in his own rough and ready, but most striking, and not unfrequently pathetic manner, to thousands of people, many of them belonging to the very lowest order of society, and for whom his exhortations possess an especial adaptation. At these open-air services a positively thrilling effect was sometimes produced by Mr. Weaver's singing in the midst of the preaching. For example, on one occasion his subject was: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." One principle passage in his discourse was in connexion with the remark that the ransomed of the Lord are a singing people, and the way to Zion a singing way,—"They shall return to Zion with songs." "I was always fond of singing," he said; "I believe I was born singing. But the songs I used to sing are not the songs I love now. I remember when 'Old Dog Tray' and 'Britons never, never shall be slaves' used to be my songs. Oh, my dear men, you sing 'Britons never, never shall be slaves;' what slaves you are to your own lusts, to the devil, to the landlord! I used to sing, 'We wont go home till morning;' the landlady loved to hear that. I've sung that five nights together, and spent £14 on one spree, and got turned out at the end, and she wouldn't trust me for a quart. But I've learned better songs, I'll tell you some of the songs I love now. Here's one:—

> 'Oh! happy day, that fixed my choice
> On thee, my Saviour and my God.'

And here's another,

> 'There is a fountain filled with blood,
> Drawn from Immanuel's veins,
> And sinners plunged beneath that flood,
> Lose all their guilty stains.'"

The speaker quoted with wonderful rapidity, but without the least semblance of irreverence, at least a dozen hymns, or portions of hymns, some of which he sung, the meeting taking up the chorus. Then he related the following anecdote, which shows how affectionate a heart may be developed by the grace of God in a man employed in the hardest work, and once addicted to the grossest vice:—

"I knew a collier in Staffordshire who had one dear little girl, the last of four or five. This child was the light of his eyes; and as he came from the pit at night she used to meet him at the door of his cot to welcome him home. One day when he came in to dinner, he missed his little darling, and, going into the house with his heavy coalpit clogs on, his wife called him up stairs. The stillness of the place and her quiet voice made his heart sick, and a foreboding of evil came upon him. His wife told him they were going to lose their little lamb—she was taken suddenly ill, and the doctor said she couldn't live. As the tears made furrows down his black face, and as he leaned over his dying darling, she said, 'Daddy, sing

'Here is no rest—is no rest!'

'No, my child, I can't sing, I'm choking; I can't sing.' 'Oh do, daddy, sing "Here's no rest."' The poor fellow tried to sing (*preacher sings*)—

'Here on the earth as a stranger I roam,
Here is no rest—is no rest!'

But his voice couldn't make way against his trouble. Then he tried again, for he wanted to please his sweet little girl, (*preacher sings*)—

'Here are afflictions and trials severe,
Here is no rest—is no rest!
Here I must part with the friends I hold dear,
Yet I am blest—I am blest!'

Again his voice was choked with weeping; but the little one whispered, 'Come daddy, sing, "Sweet is the promise."' And the poor father goes on again—

'Sweet is the promise I read in thy Word,
Blessed are they who have died in the Lord;
They have been called to receive their reward,
There, there is rest—there is rest!'

'That's it, daddy,' cried the child, 'that's it;' and with her arms round the collier's neck, she died happy in the Lord."

Narratives and Anecdotes.

ASIATICS IN LONDON.

LIEUT-COL. HUGHES, Secretary of the Asiatic Strangers' Home, said:—It is a lamentable and yet an acknowledged fact, that the ungodly walk and conversation of professed christians at home and abroad has been, and continues to be, one of the great hindrances to the spread of the gospel. From the experience I have had during the past five years amongst the natives of the East who have visited this country, I can bear my testimony to the fact that many of these natives have visited christian England no less than on seven or eight occasions, and that during the time they were in this christian land they never had a word regarding Christ or his gospel set before them. On one occasion I was making some visits in the East of London, and met several natives of India, one of whom told me that he had on seven different occasions within the last fifteen years been in England, and that he had never heard a word about Christ. On another occasion, when speaking to a native of India, I asked him if he had heard of the gospel. He said,—Often. I said,—Where? He replied,—I heard it in Calcutta. I put Henry Martyn's Testament into his hand and asked him if he had seen it before. He said,—Yes, I have seen it and heard it read at Calcutta; but he told me that he never heard a word regarding Christ or the gospel in christian England. I was walking in the East of London on another occasion with a few friends, when a native of India passed us. We stopped him and asked him who he was. He told us that he belonged to the 34th Bengal Native Infantry, and having heard much of England, he had come over on leave of absence to see what it was like. He had heard great things of christianity in England, and yet, though that man had been six weeks in London, he had never heard a word about Christ or his gospel! He said he was acquainted with several missionaries, and with the excellent Colonel Wheeler; that he knew several chaplains and pious officers in India, who had repeatedly spoken to him of the word of God and set before him the gospel; but he had never heard a word on these subjects in christian England during the six weeks he had lived there. That man was a member of the Baptist communion, and a few days afterwards returned to India. What an account must he have taken back of what he had heard and seen in England! In this matter we have not been faithful to our God. We have neglected these poor men and foreigners who have come to our shores; and shame to us that we have not set before them the gospel!

I will give you another instance. In the year 1854 there were twenty-eight Tahitians cast adrift on the streets of London from two American vessels. They were found sleeping under some carts in Whitechapel by a City missionary, and a few of them were taken by a friend of my own to the neighbouring workhouse, whence they were driven away by the porter with curses. And who were these men? Why, these were the converts of the beloved and esteemed Williams. The greater portion of them had been members of a christian church for many years. They had heard of christian England, and had taken service in the American vessels, knowing they were coming to christian England, and expecting to meet with christian liberality and christian communion. What a reproof is this to us! I trust, that what I have spoken in so imperfect a way will lead to greater efforts being made to set the truth before those who come amongst us; so that when they return to their native land they may take back with them a good report of what they hear and see in this professedly christian country.

AMERICAN INDIANS IN ENGLAND.

DR. O,MEARA said:—I wish to mention a circumstance bearing on this most important subject. We have all heard of the visit of the Ojibbeway Indians to this country, thirteen years since. Some two years ago, in the performance of my duty as superintendent of Indian missions on Lake Huron, I visited a very flourishing mission on the banks of the St. Clair river. The missionary there, who has been most successful and laborious, told me, that there was one Chief over whom he had no influence whatever, and he said, "I think that you, from your greater acquaintance with the language, and much longer experience amongst the natives, will have some influence with him; and I beg, therefore, that you will go and see him." I went to see him, and entered into conversation with him, talking to him about his opposition to christianity, and asking his reason. It turned out that this was the very Chief who had been in this country at the head of a body of Indians who were brought over by a white man, an adventurer, for his own purposes, and that he might make a show of them. He said to me, "Your missionaries are always telling us that there is no way like your own way. You tell us that the people across the Great Salt Lake, where the sun rises, hate our ways and dislike them. I went over there with my people, and we were very well received and treated; but we never heard of those things of which the missionaries are always telling us." He said, very shrewdly, "People dont usually pay for what they dislike. You tell us that we are superstitious; that our war and medicine-dances, and so on, are bad things; that they are from the Evil Spirit, instead of from the Good Spirit; but the people in England don't seem to think so, for they were very glad to see us dance our scalp and war-dances, and see us do all the things you spoke so much against. I cannot, therefore, put any confidence in what you say, having seen such a different state of things from what you describe." Thus much, Sir, for a visit to Europe on the minds of those Indians! I will mention another fact, in reference to the effect of the character of Europeans on the natives in their own country. I remember an Indian chief on Lake Huron who had given special opposition to the christian work amongst his people. I visited him, and I spoke my mind to him very freely, telling him that it was not so much a love of his own superstitions, as a love of the fire-water, that made him dislike the mission; that he wished to have his young men join him in his drunken frolics; and did not wish them to become christians, for he knew that if they became christians they would cease from such doings. I shall never forget the way in which that Indian chief drew himself up to his full height, and the look of scorn with which he regarded me when he said, "Is it you, a white man, who address me in that style? Who brought the fire-water to us? We knew nothing of it till you came amongst us; we ate the flesh of the deer; and when we had got enough of that, we went to the edge of the lakes and rivers and drank our fill, and it did us no harm: but you white men came with this fire-water in your hands. We thought it strange, bad medicine, at first; but you told us that it would do us good, make us happy and joyful, and we took it and drank it. It did make us very happy and joyful; and since then we have liked it, and we will have it whenever we can get it. If you want us not to take the fire-water, go and tell your own people so. We cannot make the fire-water; if they don't make it, we cannot get it; and if they don't bring it amongst us, your work is done: but teach your own people about it first." There is another matter also I would wish to mention. It has often been said that commerce is the handmaid of religion; but I am sorry to say, that amongst the North American Indians commerce has proved the enemy of religion. The trader finds, that when the Indians are christianised they become civilised; that their minds are improved; that they begin to know the value of their own wares; that he cannot carry on so profitable a trade; and, therefore, he hates and abhors the progress of christianity, because he cannot put so much of this world's pelf into his own pocket. The missionary, therefore, has often to stand in opposition to the trader, in the defence of those whom the trader injures in their temporal prosperity.

Baptisms.

FOREIGN.

Poland. — Mr. Alf, the missionary among the Poles, writes:—"The word of the Lord grows indeed in Poland. Hitherto no one has hindered us in our work. I buried in the likeness of Christ's death three believing souls in Adamon, in the presence of an assembly of nearly 200 persons. These were two women, and a young girl of fifteen years. One of the former had been a believer for seven years, but had been opposed to following the example of Christ in baptism. Her opposition was now overcome. She resided six miles distant, in a place where there are more believers who are awakened on this subject; sixteen have offered themselves for baptism, some of whom have already been examined. In a region twelve miles distant, to the north-west, there is a great awakening. I was recently visited by a teacher from that place, whose zeal filled me with amazement. He entreated me for a visit, saying that about forty persons, some from the Lutheran church, and some from the Mennonites, are earnestly desiring to be baptized. From another region, ten miles to the south, a teacher visited me to-day, and narrated the wonders of the grace of God. Thirty persons there, including the teacher, are awaiting baptism. So the Lord gathers in his people. Once timid and doubtful, I am now courageous and joyful, and full of consolation. Our enemies are disheartened, and say, 'We see the work cannot be destroyed.' I have just received a letter from a place forty miles beyond Warschau, which says, 'What is going to be done? Nothing is talked of in this region but baptism; even those who seemed the most faithful to the national church, waver.'"

Southern Africa, *Natal*.—The *Natal Mercury* says:—"The little baptist church in Pietermaritzburg, appears to be progressful. On sabbath-day last, at three o'clock, P. M., the ordinance of believers' baptism, by immersion, was administered in the presence of a considerable number who had assembled to witness the ceremony."

United States, *New York*. — **Mrs. Crowe**, widow of the late missionary to South America, who, for no other crime than that of circulating the Word of God, was subjected to persecutions that cost him his life, was recently baptized in this city, preparatory to her return to South

America, with the guarantee of the protection of Government, to prosecute the work to which her husband fell a sacrifice.

DOMESTIC.

Stony Stratford.—We had an interesting service here on Wednesday evening, Dec. 12, when our pastor, Mr. E. L. Forster, baptized three females. One was a member of an Independent church in a neighbouring town, whose mind had been for a long time greatly exercised upon the subject of baptism. She at length resolved to follow her Divine Lord. Another of the three had been a "sinner," but was brought to a knowledge of the truth through a sermon preached by our pastor in the open-air, from those solemn words, "O thou man of God, there is death in the pot;" in which he showed that death was frequently met with in many unexpected places. This was a word in season. It went as an arrow to her heart, and was the means of awakening her to concern for her soul. She is indeed "a brand plucked out of the fire." The third is an interesting young woman who is assistant teacher in our British school. Others are in a hopeful state of mind. We are looking up for God's blessing. Our friends talk of enlarging the chapel; they would be glad if benevolent christians would help them.

Market Drayton.—Five believers in Christ were baptized by our minister, Mr. Burroughs, in the river Tern, Dec. 23, two males, and three females; among them were a father and daughter, and a brother and sister. It was pleasing to see the father leading his child to the minister, to be buried with Christ in baptism. The weather was very cold, and the snow fell plentifully upon us, but the love of Christ seemed to have warmed their hearts, and E. Riley, Esq., afforded excellent accommodation for the baptized to change their clothes. We hope to see others follow their example before long.
S. A.

Kettering.—On Thursday evening, Nov. 29, Mr. Mursell immersed three persons on a profession of their repentance toward God, and faith in the Lord Jesus Christ. One was quite young, the son of pious parents; and another young friend was connected with the Independents. The service was conducted in Ebenezer chapel. Others are expected shortly. E. W.

Monmouthshire.—Three disciples of the Saviour were baptized at Peterstone, Dec. 21, by Mr. E. Williams, of Cwmbrain. This is a branch of Castletown and St. Bride's, and this was the first baptism known at the place.—*Michalstonevedo.*—Mr. Roberts, of Bassaleg, had the pleasure of baptizing four believers in Jesus at this place, on the first Lord's-day in December. This also was the first baptism known in the place, which is a promising branch station of Bassaleg. One of the candidates was a Wesleyan. —*Saint Mellon's.*—Mr. Williams, of Nantyglo baptized three friends in the river Runny, on Nov. 11. E. C.

Blackwood.—We have had several baptismal services in the river during the past summer. The first was of six believers; the next of two; and on Nov. 25, a husband and wife thus put on Christ. We have been in a low state for several years, but the Lord is now visiting us in mercy. Our friends have been earnest in prayer, and the Lord has heard them. *Beulah.*— We baptized five friends in September, and five more in October. On the morning of Lord's-day, Nov. 18, we had one of the largest gatherings we ever saw on the banks of our river, when Dr. Thomas, of Pontypool, addressed the people in English, and then went down into the water and baptized eleven English friends. Some of these were young persons, and three were children of Mr. W. J. Davies, surgeon. They were all added to the church on the same day. This was truly "a happy sabbath." The Lord be praised! M. M.

Iwerne Minster, *Dorsetshire.*—We have not had a baptismal service at this place for several years, not having the convenience of a baptistry; but having now erected one in our new chapel, three friends were baptized in it on Nov. 18. The service excited much attention and inquiry. A few of your tracts on baptism might be the means of enlightening many. J. D.

[If our friend will only follow our oft-repeated directions in sending six stamps for postage, we will forward a parcel.]

Necton, *Norfolk.*— Our pastor had much pleasurse in immersing two candidates, Nov. 11, who were added to the church. One was from the sabbath school, and the other a son of one of our deacons. It was a cheering sight when the father gave his hand to lead his son down into the baptismal waters. R. W. P.

ST. IVES, *Hunts.*—On Lord's-day, Nov. 11, the Rev. John Nickalls, with Mrs. Nickalls, were baptized in the river Ouse, which passes this town. Mr. Nickalls has belonged to the Independent denomination, and studied for some time at Hackney College, but resigned in consequence of ill health; since which time he has been located in St. Ives, as co-pastor with the Rev. John Hart, of the St. Ives and Houghton district union church. In his sermon of the morning Mr. Nickalls publicly declared his change of views, and gave weighty reasons for the same. The Rev. T. A. Williams, of Haddenham, officiated.

GREENWICH, *Lewisham Road.*—Mr. Dennett, who is on probation with us as co-pastor with Mr. Russell, preached a suitable discourse on Thursday evening, Nov. 1, after which Mr. R. went down into the water and baptized nine disciples of the Lord Jesus. Six of these belong to our Bible classes, and one is a teacher; the other two were from the Independent church at Riegate. We are not without hope that these will soon be followed by more.
B. B.

IPSWICH, *Stoke Green.*—Our esteemed pastor, Mr. Webb, had the pleasure of baptizing three disciples of Jesus on the first sabbath in Nov., and three more on the first sabbath in Dec., all in the bloom of youth. Four were from the sabbath school. Others are inquiring the way to Zion. The Lord is blessing the labours of our pastor and the instrumentalities employed in our sabbath school. May he continue to bless us, and cause his face to shine upon us!
G. K.

BEDFORD, *Mill Street.*—We are thankful to say that the Lord has granted us another time of refreshing from his gracious presence. On Lord's-day, Nov. 25, our pastor, Mr. Killen, preached an appropriate sermon on baptism to a crowded congregation, after which he immersed five disciples on a profession of faith in Jesus. These were received into the communion of the church, with two sisters who had been baptized before.

LONG SUTTON, *Lincolnshire.*—On Wednesday evening, Nov. 21, our pastor, Mr. G. Hester, led seven followers of the Saviour down into the water and baptized them. On the next sabbath six were received into our fellowship; the other is an Independent. We are thankful for this addition, and are expecting more.
J. R.

ASHFORD, *Kent.*—I am happy to inform you that on Thursday evening, Nov. 29, after a discourse by our minister, Mr. Clark, from the great commission, three believers were baptized on a profession of their faith in the Lord Jesus, who were received on the following sabbath. May they all remain steadfast; and may their example be followed by many more, of which we have hope, as things are wearing a more pleasing aspect, and the congregations are increasing.
W. J.

OAKHAM.—On the first sabbath in December, our pastor, Mr. Jenkinson, discharged the pleasing duty of leading eleven candidates down into the water, and baptizing them into the Sacred Names of the Father, and of the Son, and of the Holy Ghost. Several of these were the fruit of sabbath-school instruction. Several more are anxiously inquiring for "the good old way" of faith and obedience.

LONDON, *Borough Road.*—We had a large and very attentive congregation on Lord's-day evening, Nov. 25, when Mr. Harcourt, our pastor, preached from Christ's appeal to Peter—"Lovest thou me?" and afterwards immersed eleven candidates. The Lord is doing great things for us, whereof we are glad.
H. C.

Newington.—Mr. Bonner baptized four candidates on Lord's-day, November 18. These, with two other friends, were added to our fellowship. Others are expected, and we have reason for believing that a good work is in progress amongst us.
E. M.

CUDDINGTON, *Bucks.*—Mr. Bedding baptized three brethren on Lord's-day, Oct. 14. One of these came a distance of eight miles to keep this solemn command of his Saviour, and returned rejoicing in the Lord. We have hope that others will soon tread in their steps.
H. S.

ORCOP, *Herefordshire*—Our pastor, Mr. Burleigh, baptized two believers in the Lord Jesus, Oct. 21. The chapel was crowded to excess, and much attention was paid to the discourse. We trust the effects will yet be seen, to the glory of God.

BARNSLEY, *Yorkshire.*—Six followers of the Lamb were baptized by Mr. L. B. Brown, the pastor, on Lord's-day, Oct. 28. A crowded congregation assembled to witness the observance of the solemn and impressive ordinance.

Newcastle-on-Tyne, *Bewick Street.*—Six believers were baptized on sabbath evening, October 28, by Mr. Walters, one of whom had been an Independent for several years. On sabbath evening, Nov. 25, Mr. W. baptized five more followers of the Holy Saviour.

Alcester.—Eight believers in Jesus were baptized by Mr. Philpin, after an impressive though not strictly a baptismal sermon, on Lord's-day, Nov. 25. Most of these were from the sabbath school, a sphere of christian labour which has been a great blessing to this church. Although we cannot speak of large outpourings of the Holy Spirit, we have manifest proofs of his continued presence with us. W. C.

Tarporley.—Five believers were baptized by Mr. Aston, Dec. 2, after a sermon by our pastor, Mr. Lockwood. In the afternoon they received the right hand of fellowship, and a cordial welcome to the Lord's-table.

Wolston, *near Coventry.*—After preaching to a large and attentive audience, our pastor, Mr. Low, baptized five believers on a profession of their faith in Christ, on Lord's-day, Nov. 25. May they all walk in newness of life, even unto the end! J. M.

WALES.

One of our correspondents, J. E. L., informs us that the summary of the statistics of the Welsh Baptist Associations for 1860, as published in the *Seren Gomer* for Nov., presents the following results:—

Baptized	8994
Restored	1970
By Letter	2047
Excluded	1246
Dead	891
Dismissed	2255
Clear Increase	8318

Twenty-four churches did not report, and fifteen English churches are not included. Our friend adds, "Baptist principles are fast gaining ground in Wales."

Swansea, York Place.—Ten candidates were baptized by our pastor, Mr. Hill, on the first sabbath-day in Dec. Many more are on the way. J.T.W.

Canton, Cardiff, Hope Chapel.—Mr. Bailey immersed two believers on Wednesday, Dec. 5, who were added to our fellowship on the next sabbath.

Cardiff, Bethany.—On the first Lord's-day in December, Mr. Tilly baptized two friends, who were also admitted to our fellowship. J. J.

Lisvane, Glamorganshire.—Three young disciples of Jesus were buried with him in baptism, Oct. 14, by Mr. D. Edwards. E. C.

Sarn.—Four young men, after a profession of faith in the Redeemer, were baptized, Oct. 7, and received into the church. May Divine grace preserve them. D. R. O.

The Dole, Radnorshire.—Our pastor, Mr. George, of Gravel, baptized two in August, three in September, and three in October. We have more hopeful inquirers. J. V. M.

Logyn.—Two believers were baptized in the river Tave in September, by Mr. O. Griffiths; and one in October, by H. Price, of Rhydwylym—the oldest baptist church in the Principality.

Hay, Breconshire, Salem.—About a year ago, many dark clouds passed over us. But they have now gone, and we are enjoying peace and increase under the pastorate of Mr. F. Wiles. Eighteen have been added by baptisms, seventeen have been restored, and five received by letters from other churches. At our last baptism seven were baptized in the presence of an immense congregation, and many could not get admittance. Some of these were aged, and others young. The scene was cheering. And yet more cheering is it for us now to see our chapel well filled, and the school-room too on week evenings. We have lately introduced society meetings after sabbath evening services, and have reason to believe that God has blessed them to many, for some generally stay and tell us what the Lord has done for their souls. J. B.

[Our Welsh friends have been rather backward lately in sending reports of baptisms. We hope they will "do their diligence" to let us have them more regularly, and as many as they please.]

Notice.—We again request our friends to send us early reports of baptisms, with any interesting facts of the candidates or the services. We wish we could secure a correspondent in connection with *every* church, especially in populous places or districts, where many baptismal services must take place, of which we never hear. None need hesitate either for permission from others, or because of their supposed inability to write for the press. If they will only give us the facts we will prepare them for publication. But every correspondent should give his name and address, not for publication, but for reference.

Baptism Facts and Anecdotes.

DISSENTERS FOLLOWING THE CHURCH.

AMONG the "Testmonies of Pædobaptists," in the pamphlet to which we referred at page 20, the following remark by Dr. Whitby is quoted:—"If notwithstanding the evidence produced, that baptism by immersion is suitable both to the institution of our Lord and his apostles, and was by them ordained to represent our burial with Christ, and so our dying unto sin, and our conformity to His resurrection by newness of life, as the apostle doth clearly maintain the meaning of this rite; I say, if notwithstanding all this, all our [Pædobaptist] Dissenters do agree to sprinkle the baptized infant, why may they not as well submit to the significant ceremonies imposed by our church."

We have then this spicy foot note, which will amuse our readers:—

"And do not the following extracts show that they are very fast preparing for this. In the "Congregational Year Book for 1858," in an account of one of their recently built 'churches,' it is stated: 'The tower and spire mount up to about 235 feet, including the lofty vane, with the conspicuous gilded cock, which surmounts it. The ends of the drip-stones over the windows are adorned with the usual heads of saints, kings, and martyrs, and there are some spirited monsters, as gargoyles. The space between the transepts is occupied by a beautiful stone pulpit, upon a raised dais, surrounded by a light oaken railing, with a kneeling board outside, a handsome oak communion table also occupying the dais. Upon the eight sides of the base of the pulpit are sunk medallions, charged with the sacred emblems of the Passion, in the following order:—1, the cross; 2, the sacred monogram (I.H.S.); 3, the crown of thorns, the hammer, nails, and pincers; 4, the ladder, the sponge upon a reed, and the spear; 5, an angel; 6, the seamless coat; 7, the scourges and the post; 8, the emblem of the Holy Spirit. In another part of the pulpit there are 'admirably carved heads, representing a king, a mitred bishop, an armed crusader, a nun, a monk, a Lutheran divine, &c.' In another part of the building there are angelic figures represented in the following acts:—1, angel ringing the sacred bells; 2, angel playing the triangle; 3, angel playing the viol; 4, angel playing the tabret; 5, angel unrolling a scroll; 6, angel playing the harp; 7, angel playing the cymbals; 8, angel in the attitude of adoration; all this, and much more, is stated respecting this 'Congregational Church,' with apparent approval. The next extract is from a respectable periodical devoted to archæology, &c.:—'The Independents follow closely in the wake of the Church; they have got over their objection to steeples and crosses, and now, it would seem, to the names of saints. St. David's, Lewisham Road, the first Independent church, we believe, with the saintly title, is so named in honour of the late Lord Mayor, Alderman David Wire, under whose patronage it was built; it is to be, when entirely completed, a cruciform structure, with a well developed chancel, and a tower and spire 160 feet high, decorated in style, and built of Kentish rag, with Bath stone dressings.' These are doings of Pædobaptist Dissenters! It has been said, we fear with too much truth, that the Church of England is hastening after the Church of Rome, the Independents after the Church of England, and the Baptists after the Independents!' Surely not!

CLERICAL INTOLERANCE AND FOLLY.

A respectable woman, a short time ago, was delivered of twins at Hinderwell, near Guisbro'; one of her little ones died a few minutes after birth. The medical attendant, seeing that the other child would not live, baptized it. It died a few hours afterwards, and both were put into one coffin, to be buried together. It came to the knowledge of the clergyman that one was not baptized, and he inststed that two coffins should be made, and that they should not be both buried under the blessings of the church service. On the day of the burial, the unbaptized child was not allowed to be taken into the church, and the person who had kindly volunteered to carry the little unbaptized sinner, was not allowed to come near the grave. He was ordered by the rev. gentleman to stand, like a condemned criminal, at a considerable distance from the grave, while he was reading what we can unfeignedly call "a beautiful and charitable burial service." Heaven knows in what spirit this service was performed. After the service was over, and the priest had got a proper distance, the child was brought in and placed in the same grave. This plain account needs no comment; nor can we close it without commending to all such unchristian bigots the words of their great master, Christ, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Stockton Gazette.

BAPTISM AND THE RESURRECTION.

"A WRITER in the 'Congregationalist' gives the following as the force of 1 Cor. xv. 29: 'Whether you Corinthians understand the import of the rite or not, your baptism has a special reference to the resurrection; it is a rite which is typical of it; so that, if you deny the resurrection of the dead, you not only deny the resurrection of Christ, and make your faith and hope vain, but you also render your baptism meaningless and absurd.' Is baptism, then, 'meaningless and absurd,' when men deny its reference to burial and resurrection? And, if so, may we not safely adhere to immersion, which is a type (or figure) of these things?"—*U. S. Morning Star.*

Sabbath Schools and Education.

FINSBURY CHAPEL, LONDON.

MANY of our readers are probably aware that for many years it was the custom of the late DR. ALEXANDER FLETCHER to address several thousands of sabbath school children, on what is called Christmas Day, in this spacious place of worship, which was usually filled with children and their teachers. Dr. F. had a peculiar talent for addressing the young, towards whom he always manifested, we might almost say, more than parental affection; for he was greatly concerned for their eternal well-being. But those youthful crowds will see his venerable form and hear his well-known voice no more! During the past year he went the way of all the earth, but his name will be fragrant as the "Children's Friend," in the memory of thousands.

From a circular which we received a few days ago from a friend, we found that the children were to be gathered on Christmas day as usual, and that the REV. JOHN EDMOND, of the United Presbyterian Church, Islington, was to address them. No doubt the meeting would be solemn and affecting. The hymns selected for the service were adapted to the season. We give one of them.

"Saw you never in the twilight,
When the sun had left the skies,
Up in heaven the clear stars shining,
Thro' the gloom, like silver eyes?
So of old, the wise men watching,
Saw a little stranger star,
And they knew the KING was given,
And they follow'd it from far.

Heard you never of the story,
How they cross'd the desert wild,
Journey'd on, by plain and mountain,
Till they found the Holy Child;
How they open'd all their treasure,
Kneeling to that Infant King;
Gave the gold and fragrant incense,
Gave the myrrh in offering?

Know ye not that lowly Infant
Was the bright and morning Star—
He who came to light the Gentiles
And the darken'd isles afar?
And we too may seek his cradle,
There our hearts' best treasures bring,
Love, and faith, and true devotion,
For our Saviour, God, and King."

We may just add that a beautiful little book has just appeared, from the pen of a Lady of Norwich, called "Three Days in the Highlands with the late Dr. Alexander Fletcher,"* in which are some very pleasing facts illustrative of Dr. F's kind attention to little children, and of his active sympathy for the poor fishermen of the Western Islands of Scotland.

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* Published by Simpkin & Co., London; Winks & Son, Leicester; and all Booksellers. Price Sixpence.

Religious Tracts.

PORTUGAL.

THERE appears to be an opening in this country for the diffusion of the knowledge of the Gospel by means of tracts and religious publications. A gentleman writing to the London Religious Tract Society, gives the following very cheering information, which, we have no doubt, will be read with much satisfaction. He says:—

"For various reasons I consider the present moment as most favourable for the diffusion of light and christian truth in Portugal.

1. During the disputes which arose about fourteen years ago between the Portuguese government and the court of Rome, with regard to the ancient rights and patronage of the crown over all the bishoprics in their Asiatic possessions (Goa, Diû, Damao, &c.), the pretended claims of Rome were publicly discussed. Deep-planned intrigues and false statements, which were largely employed by Rome, were discovered and exposed to the public in the debates of the Cortes and by the press; and the ambitious spirit of usurpation, and the attempts to establish in every country the papal supremacy, were violently opposed by the nation and its representatives. I believe that since the expulsion of the Jesuits from Portugal, and the exposition of the causes which induced the great Pombal to take that bold step, there has not been an event so damaging to the Church of Rome and her authority in Portugal, as the one I have alluded to.

2. The dogma of the Immaculate Conception, which was concocted by the Pope from a pious (!) belief into a fundamental doctrine of the church—on which, according to the Papal Bull, eternal salvation or perdition depends—originated in Portugal a most interesting controversy. Numerously signed protests against the promulgation of the new doctrine were published in all the liberal papers. The doctrine was declared to be opposed both to the traditions of the church and to the word of God. Extracts from the fathers and from the Bible were produced, and an agitation spread over the whole country, arousing everywhere a decided and bold opposition against the usurped authority of the church, and especially against the infallibility of the popes. Never was the true character of the papacy, as opposed to true christianity, so openly exposed. All the immoralities and atrocities committed by Rome 'in majorem Dei gloriam' were proved by historical facts, and described in glowing and forcible language. A great part of the enlightened priesthood, and the whole educated laity, took part in this movement; and the small degree of respect and authority which the pope and the church still enjoy in Portugal, is fast disappearing.

3. The struggle which, about three years ago, arose in Portugal against the introduction of French sisters of charity and their confessors, the Lazzaristes, has widened the breach between Portugal and Rome. The nation has been warned of the great dangers which would result from entrusting this sisterhood of Jesuits with the education and religious teaching of young girls. You may be aware that public opinion was so strong and united against the introduction of this band of Ultramontane emissaries, that the Government had to promise not to allow any one of them to establish schools or to settle in the country. It is astonishing to read the articles which at that time appeared in some of the leading journals. In most impressive language it was said again and again, that unless the nation be armed with the religion of the gospel, and the gospel alone, it must fall a prey to the unceasing efforts of Rome, which by her immoral and dangerous doctrines aims at corrupting the little good that is left in Portugal, and will eventually strike the death-blow to the political liberal institutions which the country possesses. An association was formed at that time for the purpose of watching the designs of the Jesuits, and of promoting the education of young girls. This association issued a remarkable manifesto, written by Alexander Herculano, the well-known profound historian, in which a powerful and earnest appeal was made for the wider circulation and study of the Scriptures, as the only remedy which will save the nation from being thrown again into the hands of the Jesuits. I quote a pas-

sage from one of the Lisbon journals, which inserted the manifesto and commented upon it:—

'The only true morality is in the gospel of Jesus Christ. Let our children be instructed only by this book, and not by catechisms which have been clearly got up to serve the sinister ends of the priesthood. One of the greatest services which this association could render to the nation, is to propagate the gospel in very cheap editions, so as to come within reach of everybody's means.'

These and other causes have greatly contributed to prepare the country for the reception of the Bible and other religious books; and if your excellent Society, which is the pioneer of direct evangelization, proceed zealously, yet cautiously, and not in an aggressive or controversial spirit, to shed the light of Divine truth in that dark country, I feel convinced that, with God's blessing, great results will follow in time. The Portuguese are very fond of reading; and if proper arrangements can be made to secure a systematic circulation and sale of your tracts throughout the country, I feel sure that—with the great want of Portuguese books—thousands of copies would be sold in no time, especially if the Ultramontanists should take notice of the tracts and oppose their circulation. I shall be glad to assist your Society as much as possible in suggesting plans and means for a systematic circulation."

Intelligence.

BAPTIST.

FOREIGN.

Australia.—Here is a large field open; with baptist friends scattered in groups over the country, but without pastors. Dr. Hobbs is making progress at Newtown. A church has been formed of thirteen members. Eighteen have since been baptized in the open air, which caused much excitement and inquiry. A new chapel is to be erected, the present iron store being too small to hold the congregation. The church at Brisbane now numbers 136 members—an increase of 110 in two years. In all respects the prospects here are most cheering. At Maryborough, Wide Bay, Mr. J. T. Hinton, son of Mr. Howard Hinton, London, is meeting with success in his efforts, and a chapel is to be erected.

Baptists in France.—Though a full religious tolerance is unknown in France, our brethren enjoy a larger degree of liberty than was formerly accorded to them. Our brethren in the Aisne and the Oise have still their places of worship closed. At Lafere their church is open to their 130 converts; at Verberie and at Denain, they have no official difficulties; 200 meet at the latter place, and 30 at the former; but at Chauny, where there are above 150 baptized members, and about as many adherents, the church has remained closed ever since 1853. The municipality acknowledges that no complaint can be made against any one of them. The Emperor assured the pastor, who applied to him some years ago, that no hindrance should stand in the way of their public worship. The minister of public worship said that the temple should be re-opened. Other officials of high standing have declared the same; but though the keys are in the pastor's hands, the authorization is still withheld. The 15th of August, however, gave the opportunity for an experiment. As the people have always met without hindrance, at the pastor's house, for worship, even to the number of 140, a few resolved quietly to enter the forbidden temple and pray for the Emperor. The pastor was there, the Bible was opened, and the Lord's commands to his people concerning constituted authorities read; prayer was offered by several brethren, and hymns sung; all withdrew quietly. There were more than twenty in number, in order to try the experiment fully; and though it was done in the presence of the gendarmes, no notice was, or has been, taken of it. These baptist churches are bright lights shining steadily amidst the surrounding darkness. Pastors, as well as flocks, have been converted from Romanism, and they are walking worthy of their high vocation. It was at Chauny that, last year, the gendarme Dechy refused, when on military duty in the Roman Catholic church, to kneel before the wafer. This year another brigade was called to the same duty in Chauny church, and so the worthy man has not had to give up all for Christ. His choice, in which his excellent wife fully concurred, was, however, made. Had the order been given, he would have persisted in his integrity, though it would have cost him his rank, and broken up all his earthly prospects.—*Baptist Hand-book.*

Natal, *South Africa*.—The baptist movement in this city appears to progress rapidly. On Lord's-day last a great assembly congregated together at the willow tree, Little Bushman's River, at three o'clock, P.M., to witness the ordinance of believers' baptism by immersion. The perfect order and solemnity on the occasion will not easily be forgotten. Considering this church is without a pastor, it must be very encouraging to those engaged in it to have such tokens of the Divine presence.—*Natal Courier, Oct.* 3

DOMESTIC.

The New London Tabernacle.—At a tea meeting lately held at Islington, Mr. Spurgeon said, they had for some time past been building a large structure which would hold upwards of 6,000 persons. It was not easy for him to give them an idea of its size, but suffice it to say that it was twice as large as Exeter Hall, and one third larger than the Surrey Music Hall. Many might say, why build it so large? In answer to this he would say that it was a growing conviction in the minds of many of his congregation that it would not be large enough. Seeing that they had 1,600 members of the church, they could pretty well guess what the congregation was. Their present number of members more than filled their chapels. Their conversions were also more numerous than at any previous period; they were going on at the rate of 300 every year. Many might ask also, "Why have it opened free of debt?" In answer to this he would say, because he had said it must be so, and he did not like to draw back. Their chapel would stand for generations as a representative chapel of dissenters, and therefore he would not like it to be said, "that is all very well, but they had to borrow the money, and they are still in debt." If, therefore, he could get his friends to pay for it now, they would have no burden. But let them not imagine that because they subscribed now they would not have to do so hereafter, because they would be most mightily mistaken. Other things would occupy their attention, which if they were in debt they would not be able to perform. They were all aware that he had undertaken to prepare a few young men for the ministry. But he hoped when their chapel was paid for to raise his present number to 100. He believed he had a call in this matter. He aimed not to bring out scholars, but rough thunder men, that could preach and be understood. He had often felt that there was a lack of these men—men who suited the people, and spoke to them in their own language. The sum they originally wanted was £30,000; £24,000 of this had been subscribed, so that £6,000 was now all they wanted. This amount they were desirous of raising by the end of March, about which time they intended to open. He intended to be a beggar that night—a beggar as bold as brass. It was a matter that would only occur once in his life, and he therefore felt like the man who said, when he was doomed to be hanged, "It's only once, and I would like it done thoroughly well."

Burglary and Sacrilege in a Baptist Chapel in Monmouthshire.—The neighbourhood of Cefn, Tydee, and Bassaleg, has been in a state of great excitement, in consequence of a rumour which was spread, that the ancient place of worship, the Bethesda Baptist Chapel, Tydee, had been entered by burglars the previous night, which rumour proved to be true. They broke in through the middle window in the front, forced open a cupboard under the pulpit, where they found the missionary box, which was full of coppers and some small silver coin. They broke it and took its contents. They also regaled themselves with the communion wine, spilt a great quantity of it about the floor, filled two bottles, and took them away. In the same place there was a fire-proof safe in which several deeds belonging to the chapel were kept. They managed to open it, but left the documents there. After overhauling that part, they commenced looking about the communion table. They found in it two drawers, one of them locked. They turned it upside down, and broke in the bottom of it, in which they found some money belonging to the Sunday-school fund. They also took a crimson cloth which covered the table, and also several Bibles. Such a daring robbery has not been known in this part of the country before. There are some houses very near the chapel, and the burglars must have made a great noise by kicking the things to pieces, as they were found the following morning. And the most wonderful thing is that the chapel was not consumed by fire, because there were scores of matches half burnt on the floor, amongst papers and books, which were scattered about. We are glad to understand that one of the villains is in custody.—*Star of Gwent*.

Lincoln.—It affords us much pleasure in being able to report that the attempt of the General Baptists to revive their ancient interest in this city is meeting with considerable success. The large room at the Corn Exchange is now engaged instead of the smaller one. A friend tells us, that on a recent sabbath about 300 attended in the morning and 800 in the evening, and there are several candidates. A week of revival prayer meetings was held, when several were "stricken" with convictions of sin, and soon found peace in believing. In a few weeks the old chapel will be prepared for the opening of a sabbath-school.

Baptist Statistics.—The number of baptist ministers in England and Wales is 1,725; in Scotland, 87; and in Ireland, 13—making a total of 1,825. If we add double this number for those who occasionally preach the Gospel amongst us, the total will be 5,475. An accurate list of those who are engaged in missionary work, and of those in Canada and Australia, would be very desirable. Of those ordained to the ministry, "The Handbook" states that 318 have at present no pastoral charge. Of this number many are engaged as tutors, secretaries, editors, &c.; and others are disabled by sickness, infirmity, or advanced age. In the list of ministers, thirty-three have B.A. attached to their names; thirty-four are M.A.; fourteen are D.D.; seven LL.D.; two are LL.B.; one is Ph.D.; and one is M.D.

Witton Park, *Durham.*—The Welsh Baptists having recently enlarged and improved their chapel, it was re-opened with sermons, and a lecture on the life and times of Christmas Evans, Nov. 26th, by Messrs. Roberts of Felingfoel, Walters of Newcastle, Marshall of Hamsterley, and Thomas of Neath. Mr. Z. H. Thomas, the young minister, is meeting with much encouragement and success.

Long Sutton, *Lincolnshire.*—After the enlargement and improvement of our vestry and school-rooms, we had a sermon from Mr. Pike, of Bourne, and a tea-meeting of 300 in the Corn Exchange, Nov. 22. A public meeting was then held, Rev. F. Chamberlain, of Fleet, in the chair, when several ministers addressed us. We secured £24 towards the expences. J. B.

Canton, *Cardiff.*—The congregations having increased considerably at Hope chapel, a gallery has been erected, and alterations made for the accommodation of 140 more hearers. The place was re-opened Nov. 18th and 19th, with sermons and a tea meeting. The expenses were £200, towards which about £120 has now been obtained.

Pontypool College.—The following students, whose term at the above institution will expire at the close of the present session, have accepted unanimous invitations to the undermentioned churches, viz., Mr. S. Jones, Lantioch Major, Glamorgan; Mr. E. Jones, Ruthin, Denbigh; Mr. H. Harries, Hill Park, Haverfordwest; Mr. Thomas Owen, Elim Pendarran, Glamorgan.

Dowlais, *Beulah.*—The English baptist chapel, having undergone considerable repairs and improvements, was re-opened, with sermons, Nov. 11 and 12. The minister of the place, Rev. J. Williams, by means of circulars and his own exertions at home, had collected more than enough to repair the chapel, which now looks neat and beautiful.

Crayford, *Kent.*—Jubilee services were held here Nov. 18th and 20th. Sermons were preached on the Lord's-day by the pastor, Mr. E. T. Gibson; and, on Tuesday, a tea-meeting was followed by a public meeting, when several ministers and friends delivered addresses, chiefly expressive of gratitude to God for past mercies and present prospects. It appears that a new and more commodious chapel is contemplated.

Ashton-under-Lyne.—The chapel having been repaired and improved, was re-opened Nov. 18th and 20th, with sermons by the pastor, Mr. Armstrong, Mr. Brown, of Salford, and Mr. M'Laren, of Manchester. The expenses, through the liberality of the friends, and the generous aid of ten gentlemen of other denominations, were all met.

Cullumpton, *Devon.*—The place of worship here having been completely renewed, a new vestry erected, and an organ introduced, at a cost of £400, the reopening took place on Oct. 3rd, when sermons were preached to good congregations. The expences are nearly defrayed, without appealing for aid from others.

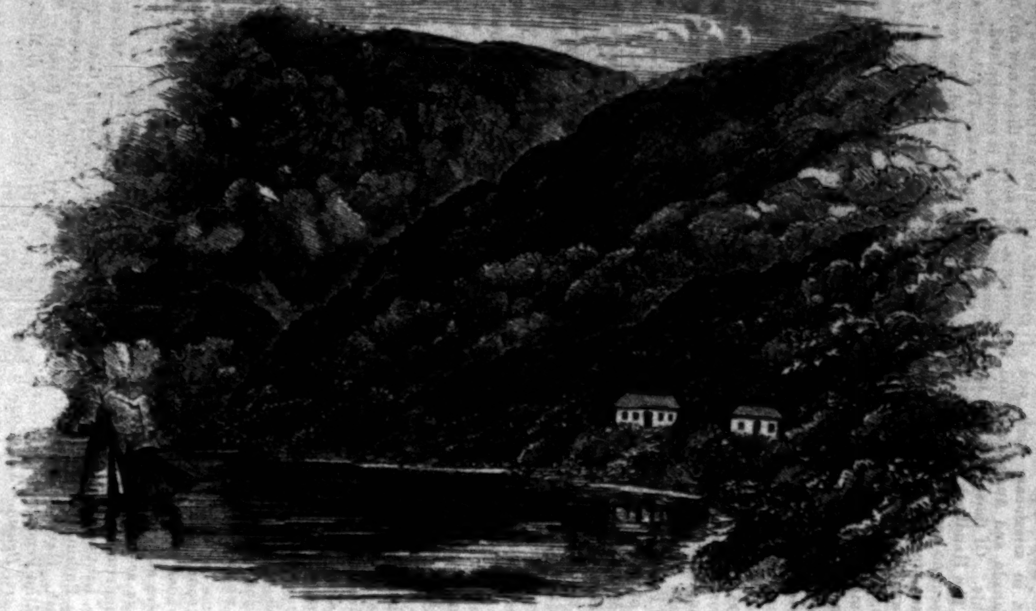
Pensarn, *Isle of Anglesea.*—A new and spacious baptist place of worship has been erected here, which was opened with devotional services and sermons on Nov. 22 and 23. This commodious building was necessary in order to meet the desires of many in this locality to hear the word of life.

Newark.—On the fifth annual return of Mr. Bayly's settlement at this town, a tea-meeting was held, Nov. 26th, when Mr. Fretwell, on the part of the congregation, presented Mr. B. with a purse of gold as a testimonial of their esteem for his faithful and active services.

Newcastle-on-Tyne.—Mr. Henry Angus Wilkinson was presented, Nov. 12, with a handsome gold watch and appendages for his efficient services as secretary of the church in Bewick-street.

Removals.—Mr. C. Griffiths, of Aberavon, to Zion, Merthyr Tydvil. Mr. G. was presented with an elegant timepiece, by his friends at Aberavon.—Mr. T. M. Roberts, of Regent's Park College, to Aldborough, Suffolk.—Mr. J. H. Wood, of Sutterton, formerly of Melbourne, to Smarden, Kent.—Mr. T. T. Wilson, of Edinburgh, to the General Baptist church, March.—Mr. Morgan James, of Beulah, to Croesypark, Glamorgan.—Mr. E. Dennett, of Truro, to Greenwich, as copastor with Mr. Joshua Russell.—Mr. J. W. Moore, of Bristol College, to Monks Kirby, Warwickshire.

Recognitions.—Mr. E. Morgan, of Pontypool College, at Wem, Shropshire, Nov. 12.—Mr. Charles Burleigh, at Orcop, Herefordshire, Oct. 23.—Mr. Thomas Phillips, of Haverfordwest College, at Treforest, Glamorgan, Dec. 3 and 4.



LIVERPOOL COTTAGE,

THE BAPTIZING PLACE, JACMEL, HAYTI.

MISSIONARY.

North Armenia.—The Rev. Mr. Wheeler, of Kharpoot, gives a very interesting account of "Bedros," a valuable native agent:—

"We had sent this man to visit the villages on the plain near Palu; but, wishing to preach the gospel beyond, he went into the mountains, to visit the scattered Armenian villages among the Koords. His friends in Palu entreated him to desist, telling him that two men were robbed and murdered there very recently, and the deep snow made the Koords feel that they could act with impunity. But Bedros assured them that he was ready to be robbed, and to die also, if need be, for the gospel of Christ. So he must go and preach to his perishing countrymen. He went; and during a journey of three weeks, through pathless snows, he preached the gospel to hundreds of nominal christians, who probably never heard it before in a language they could understand. At one time, when in company with some Armenians, they were pursued by Koords, and one of the company robbed of a gun; but Bedros was not molested. At another time, they were about to lie down to rest in an Armenian house; six Koords entered, the chief of whom said to the master of the house, 'Surely, God has prospered us. These men have plenty of money, and we must have it, and all they have.' He recognised them as men who had frequently robbed his guests, and entreated them to desist, or at any rate to wait till they had left his house; but, in vain. The chief robber replied, 'If God were come down from heaven, He could not prevent us from taking all that these men have!' He then demanded of Bedros his watch, money, and clothes. Bedros gave him his watch and cloak, saying, 'I doubt not that God will give me another as good.' The rest of his clothes, and especially the money for missionary purposes, he refused to give up, unless they were taken from him by force; and, gathering courage, he began to ask the robber questions, thus, 'Do you believe there is a God?' 'Yes,' replied the Koord. 'Will all men die?' 'Yes.' 'Is there a day of judgment to come?' 'Yes.' 'There is, indeed, a day of judgment,' said Bedros, 'and, on that day, all your sins and bad deeds will be made known, and God will demand that you restore all that you have robbed. You cannot give it. What will you do? If a naked man were in the water, and ten men should come and point their swords at his breast, and threaten to kill him if he did not give them one para, could he give it?' 'No,' replied the robber. 'Thus,' said Bedros, 'you will be naked before the Lord at the last day; and when God demands from you this cloak and watch, you cannot give it, and must go to eternal torment. I pity you.' After some further reasoning, the robber handed him back his watch and cloak, saying, 'I will return you these; but my sins are too great to be pardoned. I only ask that book that contains these truths, that I may have my son taught to read it. Were I to tell you my crimes, you would be affrighted. There is no hope for me!' Bedros gave him the book that he desired, (the Turkish Testament,) told him of the thief on the cross, and assured him that all who honestly and sincerely seek pardon by repentance shall find it. But the robber only replied, 'perhaps I shall repent, and find pardon, and lay down to rest.' That Testament may be the means of converting robber Koords, in their mountain fastnesses.

Aborigines of Australia.—Some months ago, two Moravian missionaries commenced a station; but, as it was found to be one of their most expensive and difficult settlements, it was resolved that these two missionaries be recalled, and sent to some other country, and this settlement be abandoned. In the meanwhile, however, the work had commenced. One sabbath morning, one of the missionaries went to the blacks to gather them for worship as usual; but, strange to say, not one of them came. Such a decided refusal had never once been given before, and the poor missionary returned to his place, quite disconsolate. That same evening, after he had spent the day in prayer by himself, the work was begun; for, while he was mourning over the thing before God, he heard, to his great surprise, the sound of devotion near him; and, going out, he found that a settler, a pious man, five miles off, had had it strongly impressed upon his mind to go and pay a visit to that encampment. On arriving he was able, after much persuasion, to prevail on four young men to come out with him for devotional exercises; and it was the sound of these which the missionary now heard. From that evening, first the youths, and then others, became awakened, till the thing has gone on and increased; and now efforts are being made by the different denominations in Melbourne to defray the whole cost of sustaining this mission, without any expense to the Moravians. The whole story is so wonderful, and so different from what one would be led, humanly speaking, to expect, that one cannot help exclaiming, 'What has God wrought!'"

We always feel thankful to hear that the Lord is blessing the humble, but earnest and patient labours of these devoted missionaries—the Moravian brethren. God has just honoured them in Jamaica, for among them the present revival commenced.